

Christian Education

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ROBERT L. KELLY, *Editor*

Contributing Editors

O. D. FOSTER

B. WARREN BROWN

ALFRED WMS. ANTHONY

HERBERT E. EVANS

GARDINER M. DAY

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EDITORIAL

The Gist of "Christian Education Week"

Christian Education Week in Chicago, January 10-15, seemed to have two chief centers of interest. They may well be termed the two *foci* of an ellipse, enclosing practically the same fields of interest and inquiry.

One *focus* was the institution, *How to make it Christian?* The other *focus* was the student, *How enlist his activity in his own intellectual salvation?*

The addresses reported in this issue of CHRISTIAN EDUCATION deal chiefly, though not entirely, with topics concerning the institution, the first *focus*. It is not easy to tell exactly what makes a college Christian. A professor or a department of Biblical literature does not necessarily imbue a student body with Christian principles. A professor of chemistry may exert a stronger influence in the building up of Christian character.

One definition of how to found a new institution which would be Christian was: Select a choice Christian personality as president; insist that all members of the faculty shall be active and earnest Christians, eminent for teaching ability, and representative of different churches and communions; behind them all have a body of trustees, who are solid, sensible Christian leaders in business and in the learned professions. Then allow the institution complete teaching liberty, for without this freedom there can be no real Christianity.

The Student Mind

Various interesting experiences were reported of efforts to vitalize the indifferent mental attitude of the student toward instruction and to transmute revolt against authority into active and intelligent self-control.

Whittier College seeks to arrange the curriculum of its four years around five problems of interest: sex, occupation, citizenship, the use of leisure time, and religion.

For more than one hundred years the United States Military Academy at West Point has kept its cadets in sections, not exceeding fifteen in number. Each cadet must recite each day; he is marked on his recitation and by averages determined every two weeks, and in some subjects every week, each man is assigned a higher or lower section for the following period. Intellectual discipline pursues him daily.

The president of Wells College believes a student body limited to two hundred, living as a social unit, will furnish heroes to the immature, and inspiration and incentive, impossible in larger groups in which the individual may become lost.

The president of the University of Michigan defines the goals of an education in terms of opportunity, five in number: (1) the discovery of opportunity; (2) the knowledge that opportunity is opportunity; (3) the evaluation of coincident or competing opportunities; (4) the use of opportunity; and (5) the creation of opportunity. He thinks that a large number of students can never get beyond the second stage and that for them an easy means of leaving college at the close of the sophomore year should be provided.

No one can doubt that the president of the University of Chicago is convinced that the student himself would be better satisfied in the long run if the colleges returned to the prescribed—not to say compulsory—course of instruction, which the experience of the ages and superior wisdom selects or enforces.

The very divergence of views revealed a unity of purpose to make the college course grip the student on the side of his life and his character.

A. W. A.

According to an announcement of Robert Underwood Johnson, Director of the Hall of Fame, a bust of Benjamin Franklin by Robert I. Aitken will be unveiled in the colonnade of New York University on May 5th.

THE EDUCATIONAL POLICY OF THE UNITED CHURCH OF CANADA

JOHN W. GRAHAM

SECRETARY OF THE BOARD OF EDUCATION OF THE UNITED CHURCH

The United Church of Canada has established a chain of thirteen secondary residential schools at strategic centres along its far-flung line from St. John's, Newfoundland, to the British Columbia Coast, with the belief that secondary education offers one of the most fruitful sources of Christian effort.

These schools take their students up to arts matriculation. Some cover the first year in arts and one the second year in arts.

In a church residential school there is an opportunity to do a valuable piece of educational work at once less stereotyped and less secularized than is as a rule furnished by the state schools.

Many of the students in our secondary schools are in the adolescent period, perhaps the most wonderful period in a human life, when rosy lie the gleams on the horizon of youth, when the life purposes are swiftly forming and the life trend is being settled.

These institutions furnish a home as well as a school under the nurture of the church during this most formative period of youth. In these residential schools, with a staff of resident Christian teachers, we have not only the class and study periods but also supervised athletics and recreation, directed social activities and an organized religious life. From the rising bell to the signal for lights out at night, the whole program for the day is arranged; it is a well-ordered life and conduces to a wholesome, informed character.

After a careful study of our secondary schools we have adopted certain principles with which these institutions should conform. Two of the most important of these principles are:

(1) That all courses of study shall have as their foundation the substance of a liberal education and that commercial, technical and artistic subjects should be taken only as part of a broader course.

(2) That religious instruction constitute a recognized subject of the curriculum under a specially qualified instructor, and that

serious attention be given to the problem of how to make religion a genuine factor in the school life of every pupil.

If these principles are followed, the Board of Education makes a grant towards the salary of the teacher of religion. We have no desire to make proselytes for a sect in these schools, but we do think that every student in residence should be made aware of the reality and vital importance of religion, and should face the challenge of Jesus for life service before leaving the school.

We have but three colleges covering the university work in arts, and two of these constitute an integral part of the provincial university scheme.

Our policy is not to create and develop a number of denominational universities to compete with the provincial universities, but rather to relate our church institutions to the state university in some co-operative plan.

A most interesting experiment in higher education has been carried on for some years in Toronto; in fact it is no longer an experiment, it is a definite and assured success.

The University of Toronto is the result of a merger of the former provincial university and three denominational universities, these institutions suspending their university powers and becoming college units of the federated group called the university. Thus the denominational college has the prestige of a great state university with the advantage of a strong teaching staff and the enthusiasm of a large student body.

We have a fine laboratory with splendid scientific equipment furnished by the Province at no expense to the churches.

The academic standards are high and are identical for the students of all the colleges; the examinations are set and the degrees conferred by the university. On the other hand Victoria College, which is the arts college of the United Church, has its own Board of Regents, appointed by the General Council of the Church, with a large measure of autonomy assured us; we have our own registration of students and collect our own fees; control the social and religious life of our students; and have a definite collegiate life with its distinctive spirit and traditions.

We think the contribution the churches are making in this federation scheme to the student life of the most significant uni-

versity in Canada is a most important one and worthy of the thoughtful consideration of everyone who is interested in discovering how the church and state can co-operate in higher education.

Recognizing that the minister is the natural leader of the organized religious forces of the community, the United Church has realized its definite and direct responsibility to create and develop theological colleges to provide the necessary training to enable our young ministers to function as teachers and leaders of the people in the realm of the spirit.

The policy of the church is the generous maintenance of a series of seminaries at university centers with a staff of professors of ripe scholarship and spiritual enthusiasm, and a student body sufficiently large to furnish inspiration to students and teachers alike and produce some real impact on the life of the university with which the seminary is associated.

The fifteen theological schools belonging to the three bodies that formed the United Church are being consolidated at eight centers.

We have established a theological college at every provincial university center, except in New Brunswick, and also at Halifax, Montreal and Kingston in close association with the strong independent universities: Dalhousie, Queen's and McGill.

Some have criticized our policy on the score of having created too many theological schools for the number of students in attendance, but the reasoned judgment of the church is that we should not, at least at the present time, abandon any of our theological training schools.

In all the above mentioned universities of Canada from 50 per cent. to 80 per cent. of the entire student body come from homes of the United Church. This does not engender a boastful spirit but rather a sense of the grave responsibility of the United Church for the social and spiritual welfare of these large masses of university men and women.

It has been suggested that we establish a hostel at each university with a dean of scholarly gifts and high ideals to give an atmosphere to the hostel: and we do not venture to criticize this suggestion as unwise. But we have, in connection with these

theological schools built on the university campus, a residence large enough to accommodate three times the number of theological students; so that we are providing a hostel of the most approved type.

It is mutually beneficial for arts and science students to mingle with theological students in a common collegiate life. The moral tone of the institution is deepened by the presence of a number of men who purpose entering the ministry and a broader type of theological student emerges from the intimate association with the other groups.

Moreover we believe that there should be arranged religious knowledge options in the courses of all universities so that any student who desires some religious study as a part of his course may be permitted to take these options.

If the church has a theological college associated with the university, we have ready to our hand, in the theological staff, a group of men of recognized scholarship and high character who could give the instruction in these religious options, and credits could then be given by the university for the work done.

We believe the presence of groups of teachers of intelligent faith, who give a spiritual interpretation to life, is invaluable in a modern university as an alternative to those who have a purely mechanistic conception of the universe and who speak with a fine flavor of contempt of religion as superstition touched with emotionalism.

The United Church has set a high standard of scholarship for her ministers. The passing of the arts matriculation examination is a prerequisite to reception as a candidate for the ministry, to be followed by six or seven years of actual attendance at college in the arts and theological courses. It may be that a shorter course will be permitted a few students, six years in duration, of which two years will be spent on a charge with appropriate studies directed by the college, and then four years' attendance in mixed arts and theological courses; but it is safe to say 90 per cent. of our young men will spend seven years at college.

We are very hopeful of the future of theological education under the United Church. In the first place the church union movement has meant the coming of a community church with

the elimination of much denominational rivalry. The community church makes a stronger appeal to the alert college-bred man to enter the ministry than the old condition could.

In the second place, the United Church has the right, written into the *Act of Incorporation*, to reshape its polity, and to re-interpret its doctrine from time to time. We have twenty articles as our doctrinal basis but we do not make our creed our jailer. This progressive spirit of a forward-looking church appeals to the student mind which, though earnest and honest, resents an attempt to shackle the free spirit by age-old formulae that have lost much of their pristine meaning.

In the third place, we feel that the coming together of young men from different communions to mingle in the intimacies of a common collegiate life will mean that the product will be a fine blend of the best in the former churches; they will be broad-gauged men, tolerant, broad in sympathy, because wide in their scope of vision. We think we now have a better background, a better atmosphere in which to develop our leaders.

The Board of Education has recently appointed a commission to study the field of theological education and frame suggested courses of study for the candidates for the ministry.

In an article written by Dr. R. L. Kelly recently, I noted a paragraph that made me chuckle by its naiveté: "Some theological colleges have not changed their courses in fifty years; this is not a denunciation, simply a statement of facts."

I dare not presume to indicate what the commission will do but, knowing the spirit that pervades our church, I venture to say that they will not emphasize a rigid conformity to type, the turning out of men who are uniform like sausages from the hopper, of the same size and appearance, their skins stuffed with the same invariable mixture, and each bearing the same unmistakable brand of the packing house.

Sir Oliver Lodge, the physicist, asserts: "Certain Bible occurrences have been doubted, such as the direct voice at the Baptism, the Presence of the Transfiguration, Saul's vision on the road to Damascus. All these things science is beginning to show were true happenings."

HOW SHALL WE MAKE AND KEEP OUR SCHOOLS CHRISTIAN?*

WILLIAM CHALMERS COVERT

Query. When are schools Christian?

Answer. Schools are Christian when the life they lead, the culture they impart, the philosophy they vitalize, the atmosphere they generate, the character and personality they objectify harmonize with the principles, ideals, and projects of New Testament Christianity.

Obvious alternatives are before us: Either our schools must be Christian, qualifying purposively under the terms just given, that life and leadership of to-morrow may be marked by the essential characteristics of New Testament Christianity, as far as school contacts may so effect, or there can not be guaranteed to our civilization that stability, sobriety, altruism, and spirituality by which alone its foundations abide and its constructive movements are directed. History is a very depressing witness on this point. Anxious friends who feel that our present social order is acutely imperilled are enjoining the promoters of religion to intervene to prevent the debacle they foresee by setting up in the moral motor centers of youth some principles of restraint, some directive ideals, some moral motives that will check, direct if not denature, this anti-social, immoral disposition that threatens our democracy and make possible in them responses to the higher and nobler objectives! This may or may not be sound pedagogy, but it is good police strategy, in face of the alternatives referred to. And to a sensitive student of the social order it sounds a good deal like a fire alarm in the night, and it presses upon colleges at this moment considerations that can not be lightly passed over.

Our schools frankly have got to be Christian positively and constructively for the same reason that your night watchman

* The program of the Sixteenth Annual Meeting of the Council was built about this topic. Two carefully prepared papers dealing directly with it are presented here. A third paper by Prof. Kenneth S. Latourette, of Yale University, will appear in a subsequent issue.

must be honest, sober, and without homicidal proclivities. This is a deduction drawn in the absence of argument, but it lends urgency to the question as to how we shall make and keep our schools Christian.

The answer is far from obvious. A man exposes himself to the gibes of humbler but skeptical men when he pretends to answer such a question authoritatively. There is a fundamental requisite to an answer of this question that should be stated. It is this: Get the intellectual and spiritual soil right; that is, rich, balanced, and germinative, and the academic crops will take care of themselves, both as to quality and quantity. Out of the subsoil of the common life of the people, the school comes. Like school, like people. Minds, hearts, tastes, ideals of the people condition the genesis and development of the college, shaping its character and giving it perpetuity and power. This does not look right on a written page, nor does it sound any better than it looks, when one consults his own prejudices as an educated man. Do not the elect among men create the schools and the colleges, and the chosen few shape their ends and bestow upon them their favor and wealth whereby they live? This is the monarchical notion of life in general, cherished always by the endowed aristocracy of all ages in whose esteem democracy is anathema, a necessary evil, a regrettable phase of human liberty from which no good comes. This was Lord Morley's idea when, not long ago in a speech before a group of his own class, he held democracy *per se* to be a devastating blight, certain to doom all culture and reverence and to thwart the prospects of academic leadership in this era of the high ascendancy of the low-brow!

But we are living our educational life and meeting our educational responsibilities in a democracy and in the most vaunted democracy of all time. That royal superiority and exclusiveness that the Oxonian takes for granted as inherent by divine right in his university education rarely extends among us beyond the freshman class. The people are here represented in their colleges as nowhere else in the world, and my fundamental requisite for making the college Christian is not far wrong when I indicate that, if the subsoil of the common life is sufficiently satu-

rated with Christianity the academic expression will be Christian. And there is not much chance of getting the level of college life and character above the level of the moral life of the people.

But that water has already long since run under the bridge. We have lost our chance for thus fundamentally making our colleges Christian. Major elements in the subsoil are working the other way and the situation needs attention. Ingredients of ignorance, indifference, and godlessness make a forbidding infertile mixture, wherein the propagation of Christian culture is difficult. An easy, spontaneous way of making a college Christian is gone. It is now a big, delicate, baffling task, taxing the sincerity and genius of all high-minded schoolmen to-day.

Making a college Christian is something other than making the Christian religion a didactic proposition in the class room. The desiccation of religion by dry-as-dust teaching in class rooms has made religion distasteful and impersonal, and therefore futile for many students.

It is something more than a chapel performance carried on under rigid rules compelling attendance. Compulsory chapel for the plastic age is a justifiable expedient, helping to form correct habit tracks in adolescent brain cells, but it will not make a school Christian.

The toleration of organizations and associations whose legal title includes the word "Christian" is not *prima facie* evidence that the college is Christian.

It is not a matter of internal legislation. The wording of the charter does not accomplish the fact. Nor do historic connections with great founders whose characters were religious rather than scholastic make colleges Christian. This thing we are looking for is something atmospheric and dynamic, living in and about the life of a school as it does in the personality of a good man, transcending petty rules and living above and unconscious of orders, injunctions, and warnings of ecclesiastical bodies.

We will make and keep these educational communities Christian just as we make and keep other communities Christian, by seeing to it that the major influences, the majority of the people, the personal and institutional forces that originate and promote

religion are sincerely and actively Christian in spirit, program, and objectives. Godlessness and irreligion, when condoned in the head of a department or in a likeable personality in a faculty member because of his scholarship, are an incongruity and certainly an unnecessary concession to professional brilliancy in a day of quite ample supply in the teaching world.

To secure this atmospheric and dynamic thing we wish as an inherent recognizable school property, certain features in the functional life of the school should be dominant.

1. There must be scholarly interpretation from the Christian point of view of all facts and phenomena involved in the origin and order of all things and the essential reality of the spiritual.

2. There should be by direct suggestion and plain inference the unescapable conclusion fastened upon every life that knowledge and culture create obligations that challenge self-respecting men to unselfish service for God and their fellow men.

3. There should be a sympathetic approach and conscientious attention in the curriculum to the subject of our higher civilization with reference to the place and power in world progress of Christianity with its historic setting, from its inception to its universal influence and world-wide service.

4. There should be a place, a mechanism, a spirit of worship in the regular use of which the student body should have first consideration in order that through wise leadership and effective adaptation of worship materials, youth may come to realize the immense weight of importance attached by college leaders to the reality of spiritual things, including reverence for and worship of God.

In other words, when the school policy sets into its life and work Christian philosophy, Christian ethics, and a careful synthesis of all resultants of the two, as showing in the organic life of Christian society known as the church, and when in the procedure of college routine every possible consideration is given to intensifying the lure of worship in expressions that are sincere and shot through with reality, you have at least laid hold on accessories that help to make and keep the schools atmospherically and dynamically Christian!

HOW SHALL WE MAKE AND KEEP OUR SCHOOLS CHRISTIAN?

J. HERSCHEL COFFIN

DEAN, WHITTIER COLLEGE

But first may I dare ask the heretical question whether we really *want* our colleges to be Christian? I am not at all sure we do, if by Christian is meant the social, economic, political, and moral, not to mention theological fundamentalisms that have divided the churches and harassed the social process. On the other hand, if we mean to define Christian education in terms of the Sermon on the Mount, then here is a principle of social progress which could be made functional in education. (And may I remark that if this is not what is meant then I am not interested in "Christian Education," for it seems but sentimentality and hypocrisy.) On the hypothesis, however, that the Gospel of Jesus is, by pragmatic test, superior to Hinduism or any other pagan culture and that the Sermon on the Mount is a valid guide to social progress, then there seems to be a vital place in our educational scheme for the Christian college.

To come immediately to the point, it seems to me the answer to the pressing question under consideration is to be found not in more of the same kind of development that has characterized the last fifty years of educational history, nor in the attempt to retrace our steps to the position of half a century ago, but it is to be found in a new departure. Diagnosis of the present unhealthy condition of Christian education exposes an imposing array of functional disorders arising out of the unorganized and non-integrated curriculum which is the fashion of the day. For a long time we have had no single, dominant principle of evaluating, selecting and organizing our departments and courses. Much less can we claim a single spiritual principle. More courses in Bible, or psychology of religion, or philosophy of religion—even a whole school of religious education will not turn the trick. Rather is it a problem of integration of the whole curriculum about a central spiritual principle.

Two things require to be done, in the effort to accomplish this end. Both are in the nature of conditions to be changed.

Logically, the first of these conditions to be readjusted is the aim and method of graduate schools from which our faculties come. Whether or not the charges so frequently made that the graduate schools are mechanistic and materialistic in their interpretation and pedantic in their scholastic requirements (*cf.* the requirements for the doctor's dissertation and for the Ph.D.) is not here an issue. But it is a fact that assembled on the faculties of many so-called Christian colleges are many men—the products of these graduate schools—whose Baconian idols are materialism in physical science, mechanism in biology, behaviorism in psychology, determinism in history, imperialism in government, capitalism in economics, expediency in ethics, all of which tend to nullify and render ineffective the efforts of our Biblical departments and our guarded social environment. These several principles of interpretation when present in their respective departments stand in the students' minds as competitors of the Biblical department and its teaching and completely and effectively counteract the point of view of that department. In a word the "Christian college" is too often devoid of any central and unifying Christian principle in the organization of its curriculum.

In his study of the graduate schools, President Hughes, of Miami, has already suggested that college administrators make known to the graduate schools the kinds of graduate products that would most fully meet the staff requirements of colleges. For college administrators to have clearly in mind what the demands of a closely integrated curriculum are and then to express to the graduate schools these demands both directly and indirectly by way of selection of candidates for college positions is the first step in Christianizing the college.

But the second necessary step and the more pressing one psychologically is this: the reorganization of the curriculum itself in *terms of situations instead of subjects*. This is no new doctrine as far as the general theory of education is concerned, but so far it seems to have occurred to no one that the principle is

applicable to college teaching or that it would be desirable. Very recently, however, President Glenn Frank and others have given popular currency to the idea that the best way to get one to know is to let him use the knowledge as he gets it in adjusting himself to a situation, which we all recognize as a basic educational principle.

Now carry this principle in the margin consciousness while we focus upon the fact as brought out by the Association of American Colleges some time ago that the curriculum is over-departmentalized and over-stuffed. May it not be that integration is to be effected *through a situation-technique rather than a subject-technique?*

Can we find an illustration that will make the principle of integration concrete?

Picture the present academic *pot pourri*; here are an indefinite number of vertical, parallel, departmental reservoirs of knowledge: biology, physiology, psychology, economics, ethics, language, history, from which each student is asked to draw off prescribed amounts. These compartments are water-tight and the contents of each has its own formula of composition. Drink in the prescribed amounts according to graduation measurements and you have your Bachelor's degree.

Now: substitute a typical everyday, matter-of-fact situation that comes to every young man or woman sooner or later and one in which he is vitally interested long in advance of its actual arrival; namely, the question: What knowledge and attitudes should I have in order to assure a happy marriage and an invigorating home life? What happens to departmental partitions in the face of such a question as this? They simply dissolve altogether, or if not that, at least a vigorous process of osmosis immediately begins between biology, physiology, psychology, economics, ethics, and religion, and departmental information from remote regions that never heard of each other begins to find its way into the growing area of a boy's mind.

This, as I understand it, is what President Frank means by teaching by situations instead of by subjects; and it is certainly what we must mean by functional education. And vital situa-

tions enough to consume the time of a boy throughout his four years in liberal arts are surely not lacking. A great number of case analyses no doubt need to be made to make sure of getting the most typical and crucial situations for curricular use; but certainly the vocation-situation, the leisure-situation, the community-life situation and the what-is-there-in-religion situation are enough to furnish a starting point.

But the question how to make our schools Christian may still seem to be unanswered and the discussion of a situation-curriculum or functional education may seem irrelevant. But not I hope to those who are willing to accept the fundamental assumption of this particular philosophy of education—namely, the hypothesis that the Sermon on the Mount is a valid principle of social progress. What remains is to put these two things together: the principle of curriculum integration and the principle of social progress—the situation technique and the Jesus objective. In terms of the illustration of a moment ago, then, the marriage situation is to be understood and adjusted in terms of the Jesus-ideal of the home. And every bit of knowledge from biology, physiology, psychology, economics, sociology, ethics; and every emotional attitude which has meaning in terms of that ideal is now a determiner of conduct in this vital situation, and similarly in all other vital situations. In other words, the principle of selection as between departments on the one hand and for course content on the other hand is the system of personal and social values set up by the Master.

This frank approach to the problem of Christian education seems to me to be the only one by which the conflicting positions and cross currents that infest the departmentalized curricula of most of our colleges and that divide and render mutually suspicious to many of our faculties can be overcome. Besides, the tremendous mental acceleration in the minds of students that would come from having a sequence of issues all of which are to be treated from one inclusive standpoint would do much to rid us of the disaffection within student bodies which now shows itself in the exaggerated activities; and at the same time would disarm much of the public criticism from the outside.

I should probably not close this discussion without at least passing reference to the administrative side of this proposed new departure. No one can possibly be more sensible of the practical difficulties in the way of this new departure than one who has made some effort to set it in operation. Among these difficulties may be mentioned faculty indifference, not to say hostility, the difficulty of finding men who are qualified to teach by the situation method, the lack of suitable text-book, outlines, syllabi, and library material, the difficulty of fitting the plan to established graduation requirements, the difficulty of establishing credit values and of expressing these in semester hours, the difficulty of transferring students from one institution to another, the difficulty of financing this type of instruction, whether to conduct the work cooperatively or in one-man divisions—and many difficulties besides. But if the thing is right and if it ought to be done, the fact that it is difficult ought to be no deterrent.

The constructive suggestions so far made are (1) the bringing up of a generation of teachers through the graduate school who are able to meet the new demands in higher educational development; (2) substitution of the situation-technique for the subject-technique; (3) the proposition that the Sermon on the Mount is a valid principle of social progress. Happily there is one movement on foot in many institutions which can yield itself most helpfully to the introduction of both the method and the objective here suggested. Namely, the orientation course. The orientation course is sufficiently new and sufficiently plastic both as to content and method to allow it to be adapted in a natural way to the demands of Christian education as here outlined. It can easily grow to be the core not only of the freshman curriculum as is now the case in a few institutions but may be extended throughout the four-year period as the core of the whole curriculum of liberal arts. Not as a departmental enterprise and as a competitor of other departmental offerings, but as a non-departmental sequence correlating and vitalizing the work of all courses by covering the whole field of human issues by the situation-technique.

In conclusion, may I commend to this Council a close study of the possibilities of the orientation course as an agency through

which to work out a consistent program of religious education. For let it be understood that religious education is something far different from, and more inclusive than, education in religion which is frequently conceived to be the exclusive duty of a department of Bible. The Christianization of education can not be left to this one department for the reason that the task is too great for it to undertake alone. A Christian correlation course as the core of the curriculum seems to offer a first step in a new educational departure having as its goal an integrated curriculum built on Christian principle.

LIVING TRUSTS

ALFRED WILLIAMS ANTHONY

The writer is not a lawyer. He is what the lawyers call a "layman." If he employs legal terms it is because they have come to him through his contacts with, and by friendly criticisms of, his legal friends. For the creation of a living trust, or for the making of a will, the layman should consult a skilled and trusted lawyer.

A "living trust" is often called a "voluntary trust." It is a trust set up by a man while living. The donor, or trustor, places in the hands of a selected trustee a sum of money, investment securities such as bonds and stocks, or the title to a piece of real estate, to be held and administered in trust for objects specified by the trustor.

If the trust be made "revocable," the trustor may change it by terminating it altogether and taking back into his own hands the gifts he made, or by so altering it that it will accomplish other purposes which he may name, or in different ways as he may later determine.

If the trust be made "irrevocable," then the property given is put entirely outside of the estate of the trustor. He no longer owns it and can have no further control over it in a legal sense. He has given it away absolutely and finally in trust for the purposes specified.

Under a "revocable" trust, at the death of the trustor the property in trust is regarded, for the purpose of taxation, as though it were still within his estate for he has not parted with dominion over the property in a final taxation sense.

Under an "irrevocable" trust, no inheritance taxes, state or federal, can be levied and collected because the property ceased to belong to the man at the time that he put it into the hands of the trustee and with final disposition he is allowed no further claim upon it. To this there is an exception when the transfer was made in contemplation of death. He must not reserve any use or enjoyment to himself or power of appointment, for it to continue to be "irrevocable."

Varieties of Living Trusts

The trustor under both the revocable and irrevocable forms of trusts may make provision in general as follows:

1. For himself, he may provide that during his life, or for a definite period of years during his life, he himself shall receive the income in its entirety or in part as he may select, together with all extraordinary dividends, whether stock dividends or cash.

2. He may provide that a proportion of the income shall be paid to him, another proportion paid to persons whom he may designate for their lives or for a period of years less than life, and another portion to some charitable object. He may vary these proportions as he may see fit. He may have the income paid entirely to members of his family, or to certain annuitants for whom he wishes to care during their lives, and subsequently to certain charities which he may select.

3. In most states he must so plan that the trust to benefit persons shall terminate upon the death of a certain designated person or persons living at the time his trust is established. A few states have laws which permit the continuance of trusts only during the term of "two lives in being." A majority of states, however, cling to the common law rule of limiting trusts on "lives in being" without specifying the number. The object of such laws is undoubtedly to prevent the tying up of property

through unnumbered generations, an American principle, unlike the principle of primogeniture and the establishment of nobilities and castes permissible in some other countries. This law means that if a man makes provision for a child and a grandchild, his trust, if limited to their lives, must terminate at the end of these two lives. He can not carry a trust on indefinitely so as to benefit great-grandchildren and generations beyond. When a trust of this kind terminates, the properties which constitute it must be distributed. If not designated by him, the distribution will be to his heirs and next of kin. In his trust agreement he may designate a charitable corporation as the final destination of the trust funds. The trustee will then terminate the trust and pay over the funds to the organization named.

An illustration of a living trust which has attracted considerable public attention was announced in the New York papers on December 24, 1926, as established by Judge Elbert H. Gary, chairman of the board, United States Steel Corporation. Judge Gary set over to a trustee a valuable piece of real estate, previously his home, on Fifth Avenue in New York City, the annual rental of which as already provided will be, the first year, \$42,000 and thereafter \$84,000 for a period of twenty years, when a readjustment of the leasing price may make the amount larger. This entire property is held in trust for the wife, two daughters of the Judge and two grandchildren and the income is to be divided into five parts: one-fifth for a daughter and upon her death for her son; another fifth to the other daughter and upon her death to a second grandchild; the third fifth is for Mrs. Gary and the remaining two-fifths are for each of the two grandchildren. At Mrs. Gary's death and in case either of the grandchildren should die without issue, the fifths thus released are to accrue to the benefit of Northwestern University, the First Methodist Church of Wheaton, Illinois, and the Wheaton Cemetery.

Another illustration was reported in the January issue of *CHRISTIAN EDUCATION*. Two trustors gave certain stocks to a trustee with the provision that they themselves should receive the income from these stocks while living; that on the death of either, the other might determine whether the half thus released should

accumulate or be distributed according to the plan which would be operative after both were deceased. That plan was this: A definite sum of money for the promotion of public music in a named city; another definite sum of money for a Nature Club of a named city; an annuity during life to a certain woman named, and the remainder to be divided into three parts, one part for a college, another part for a Young Women's Christian Association and the third part for a boys' organization.

Advantages

Living trusts are not for everybody. They are particularly useful for those who can part with capital funds while living. Ordinarily these are persons who may be said to have "surplus wealth," meaning by "surplus wealth" more than enough to meet living expenses and the ordinary demands of the family and of business.

For people who set up living trusts the following advantages are clear:

1. The possibility of litigation is reduced to a minimum. The donor is living and knows his own purposes and makes them plain, not simply in written language but by actual action. There is no uncertainty. There can be no contest over a will or over the meaning of legal phrases.

2. It is the most economical method of distributing property. It involves no costs of court or of testamentary administration. If it is irrevocable, it may not be subject to inheritance taxes.

3. A voluntary trust allows a man to put the execution of his own will into practice. He can try the persons and the organizations which he wishes to benefit by allowing them to have the benefits while he is still living and is able to advise, or in some cases train them in the use of property.

4. Making these things definite and sure brings to the donor a great sense of security and of satisfaction, and even of joy. He becomes a participant in the benefits which so frequently are left for posthumous realization.

If The Uniform Trust for Public Uses is used in providing for charities when setting up living trusts, then the trustor has the

assurance that if in some remote period of time conditions shall have changed as he did not anticipate they would, then he has made provision for an alteration of the conditions of his trust so as to meet the new circumstances. Under The Uniform Trust for Public Uses he has authorized his trustee, advised as circumstances then may require, to adapt his benefactions to the things nearest akin to those first specified and thereby the possible "blight of the dead hand" will be taken away by competent persons acting in his behalf as nearly as they can conceive that he, were he living, would act for himself.

THE STATESMANSHIP OF TRUSTS FOR PUBLIC USES*

R. H. BURTON-SMITH, of the Iowa Bar

Every man's house is his castle. His vested rights—his property rights are its walls. The property within the walls is his own. It is subject to his absolute dominion. He may retain his property, give it away during life, or devise and bequeath it at death, limited only by the public law. The purpose and manner of giving is purely a matter of his choice.

Within his castle and concerning his vested property rights, the owner of property has a free hand. He may make a private law, which is known as a will or living trust. In the preparation of that document lies his opportunity for statesmanship—statesmanship in wise private and public giving.

It is true that in these days of inheritance, legacy, succession and transfer tax laws, there are over two score sovereign powers encamped outside the walls of every man's castle awaiting the word to march upon it the moment the lord of the manor dies, and this picture is beginning to impress itself, more and more, upon the consciousness of every man of property in the land.

* Read before the Sixteenth Annual Meeting of the Council of Church Boards of Education, January 11, 1927.

His lawyer, his banker, his investment broker, his life underwriter are all calling his attention to it and pointing to the castles of other men that have been ruined by this sudden onslaught of tax-gatherers of both nation and state. The necessity for liquidation of unliquid assets is often fatal to the estate that in the life of the owner seemed safe and sound.

This condition of affairs is very suggestive to the owner of property and should put him in a proper frame of mind to consider carefully, as a statesman, what he is going to do with his property when the Great Conveyancer tells him the time has come when he must transfer all his vested property rights to others.

You who are interested in the promotion of education are always in need of property in order that you may transmute it into Christian personality and a better citizenship, and you are always most willing recipients of surplus wealth. It is therefore well for us to recognize that there are worldly forces acting on parallel lines with your spiritual forces that may be utilized in the attainment of your ends. While such forces are governed primarily by financial interest, yet there is no good reason why a financial interest should not cooperate with an altruistic interest.

We have, first of all, the owner of the castle who pictures a large percentage of his substance disappearing in the hands of the tax gatherers, unless it is given to some charitable object.

Second, we have the banker with fiduciary powers, who seeks the business of administering the affairs of the castle after the lord of the manor dies, until the heirs are competent to manage their inheritance.

Third, we have the life underwriter who makes a survey of the estate of the owner of property and tells him just what the incidence of taxation by state and nation is going to be and warns him that he must have available liquid securities or life insurance in sufficient amount to meet this sudden and unexpected demand upon his resources.

Fourth, we have the lawyer whose duty it is to be posted on the ways and means of doing things—on the statesmanship of wise private and public giving. He must so advise the owner

that he may wear the yoke of taxation in a way that will gall his shoulders the least; that he may not run foul of any public law, that he may plan wisely for the disposition of his property and in so doing use such words as shall render his gift of greatest use and avoid dispute or unnecessary litigation. The lawyer must also counsel his client as to his life insurance; the administration of his estate after death, and all matters incident thereto.

This brings us into the domain of the law to which statesmanship is next of kin. It requires the owner to consider the difference between absolute gifts and gifts in trust. It makes him examine the character of the person or charitable object which he wishes to benefit. It makes him question how his money may be spent. It makes him think a second time whether he desires his gift to be kept intact as an endowment or given outright. In short it makes him decide whether his gift shall be absolute or in trust.

If he decides to make an absolute gift to his favorite charity it is an easy matter—the gift is made outright during life or by will. Indeed, it has been stated as a general rule that philanthropic purposes can best be promoted by direct and absolute donations and bequests to suitable institutions engaged in the desired work.

If, on the other hand, the public benefactor does not wish to make an absolute donation or bequest, but desires to create a trust so that the income alone shall be expended and that the gift shall remain intact as a permanent fund or endowment—he opens the door to a great field for financial and fiduciary statesmanship.

To discuss all questions that may arise in that field would be impossible in the short time at our disposal. It is sufficient to say that until recently every charitable trust had to be built up by itself from the foundation stones of the law of charitable uses involving the technical rules of the common law relating to the statement of charitable purpose as well as the class of indefinite persons to be benefited, the trustee's powers, duties and liabilities.

In recent years the whole complexion of charitable trusts has been changed by a few important events. The law is the same, but the practice is different.

The first to discover and enter this field of statesmanship of trusts for public uses was the late Judge Frederick H. Goff, president of the Cleveland Trust Company. He conceived the idea and presented it to his trust company for adoption. The plan was simple. The trust company on January 2, 1914, adopted a written resolution and declaration of trust declaring that it would receive gifts or bequests in trust for certain charitable purposes and administer the same according to the terms of the resolution. The result is that the moment a transfer of property is made by any one to the company under the inducement of this offer and declaration of trust, a court of equity, which for centuries has had original, inherent and exclusive jurisdiction over charitable trusts, will exercise the sovereign power of the state itself to compel the execution of the trust according to the agreement and declaration of trust.

The statesmanship leading up to this Cleveland Foundation as it seemed to lie in the mind of Judge Goff and to be expressed in the preamble to his resolution was his desire for "securing greater uniformity" in the statement of the charitable purpose and in the provisions governing the powers and duties of his company as trustee.

The same resolution served to develop certain other ideas of the author destined to be of substantial value in promoting the trust business of his company. Thus the resolution also provided that all property coming to the company under the resolution should be known as "The Cleveland Foundation" and, unless otherwise provided by the giver, should be administered as a "single trust," the available income from which to be "annually devoted perpetually to charitable purposes." Without limiting in any way this statement of charitable purpose, it specially provided that the income should "be available for assisting charitable and educational institutions whether supported by private donations or public taxation, for promoting education, scientific research, for care of the sick, aged or helpless, to improve living conditions or to provide recreation for all classes, and for such other charitable purposes as will best make for the mental, moral and physical improvement of the inhabitants of the City of Cleve-

land as now or hereafter constituted regardless of race, color or creed, according to the discretion of a majority in number of a committee" of public spirited citizens to be selected as provided in the resolution.

Within twelve years since the adoption of this plan of providing for the "uniformity" of charitable trusts in the hands of a particular trust company over fifty similar resolutions have been passed by many banks and trust companies in more than fifty cities. They all follow the general lines of the Cleveland Foundation, each seeking as far as possible to establish "uniformity" among its own charitable trusts. In some cities several banks and trust companies have sought to extend that "uniformity" throughout the city by adopting the same resolution in identical language.

While these instruments are not always in terms closely limited to local secular charities the emphasis and their development has been along those lines. From this situation the need arose for an instrument that would cover all charitable trusts everywhere—religious or secular, local or world-wide—an instrument that would extend Judge Goff's idea of "uniformity" to every bank and trust company in every city in every state.

This need has now been supplied and is known as The Uniform Trust for Public Uses. It was drawn by Daniel S. Remsen, of the New York Bar, a recognized authority on the law of wills and trusts. In its preparation he did not act alone. He had the benefit of the constructive criticism, advice and final approval of the legal advisers and executive officers of numerous banks and trust companies. He also had similar assistance from the great educational, religious, missionary and other charitable bodies many of whom have officially approved of the instrument as a means of public benefaction.

Among the financial institutions of the country, the Bank of New York and Trust Company, the oldest financial institution in New York (its original articles of association having been drawn by Alexander Hamilton in 1784, shortly after the close of the Revolutionary War), is the largest and best known exponent of The Uniform Trust for Public Uses, having adopted

the same on December 9, 1924, which may well mark the date of the second great step in the development of the idea of a uniform contract and constitution governing the establishment of trusts for public uses and broadening the scope of the idea of uniformity so as to include all charities everywhere,—local, state, national and international.

The Near East Colleges are utilizing the same principle of uniformity. They are using it as a means of gathering together the support of its widely scattered friends and alumnae.

There are more than 300 well organized Community Chests in the United States and their central organization is making a survey of Community Foundations with a view to recommending to its 300 or more members the proper form of a Community Foundation. It is very much to the interest of every religious and every educational institution here represented that the form of Community Foundation recommended and adopted in every community shall be broad enough to give every charity,—religious, secular, local, state, national and international, a fair field and an equal footing in securing and conserving the funds necessary to its continued usefulness and existence. There should be great watchfulness on your part. You should bring this matter to the attention of your leading banks and trust companies and assume immediate leadership in shaping public opinion in your local communities where you know or suspect that plans for a Community Foundation are incubating.

The doctrine of uniformity in trusts for public uses is destined to develop, as did the demand for standard insurance policies. Instead of writing special policies for every risk, the principle of uniformity has been used greatly to the benefit of insurer and the insured, so that the policy holder of today seldom reads his policy.

Every church, every college and every charity of every kind can cooperate by appointing a committee on financial and fiduciary matters charged with the duty of teaching the owners of property, bankers, life underwriters and lawyers the true statesmanship of trusts for public uses.

THE USE OF LIFE INSURANCE FOR BEQUEST PURPOSES*

EDWARD A. WOODS

It has been urged that a very large field in the financing of our various philanthropies, educational, church and social, is the use of Life Insurance to provide bequests. By this method one is really buying money on the installment plan for delivery to certain institutions or philanthropies, either at the end of a certain period or at one's death.

In the case of a policy running for the lifetime of the insured, the bequest can be provided by paying a convenient sum annually, which is payable to the charitable institution at death. By an endowment or limited payment policy a bequest is provided payable a certain number of years hence,—say, 10, 15, 20, 25 or 30 years, or at death if it occurs before the expiration of the stated period. A bequest provided by life insurance is assured to a philanthropic institution in several ways:

(a) In case of the death of the donor, the bequest is paid at once to the institution-beneficiary and *in cash*, free of expenses, taxes or shrinkage involved in the settlement of an estate, and is not involved in any litigation over wills.

(b) In case of the maturity of the policy during the lifetime of the donor, the full value of the policy is payable to the institution.

(c) Even if the installments on such a policy are not kept up by the donor for any reason, the true value of such policy belongs to the institution to which this is paid at the maturity of the policy.

Two or three recent instances will illustrate the advantage of this form of bequest and of utilizing the services of the great institution of Life Insurance which the 200,000 life underwriters

* Mr. Woods spoke before the Council of Church Boards of Education in Chicago along the lines of this paper, but the manuscript had been previously prepared at the request of the editor and is not a reproduction of his address. As the representative of the Equitable Life Assurance Society in Pittsburgh, he writes from extended personal experience in this field.

in this country, who write annually policies in the sum of \$15,000,000,000 and upwards, can render.

In November, 1920, Mr. John T. Reeves, a member of the Board of Trustees of Geneva College, Beaver Falls, Pennsylvania, was impressed by the fact that bequests left by Mr. H. C. Frick to Princeton University and the Massachusetts Institute of Technology and to many Pittsburgh hospitals and other philanthropies had not yet been paid, although Mr. Frick's death had occurred a year before. Mr. Chas. N. Ramsey, of The Equitable Life Assurance Society, suggested to him that he could provide a \$25,000 bequest for Geneva College by making small annual payments on a life insurance policy, and that this money would be received by the College in cash and immediately upon his death. Mr. Reeves took such a policy on his life, payable absolutely to Geneva College. The premium payments thereon were deductible from his annual Income Tax under 15 per cent. exemption provision of the Federal Income Tax Law applying to premiums on policies payable absolutely to a charitable institution. Mr. Reeves died on May 1, 1926, and within seven days the money was paid in cash to Geneva College, the gift having increased by accrued dividends to \$27,240.59.

Had Mr. Reeves provided the same amount, \$25,000, to be paid to Geneva College by will, inheritance taxes would have had to be paid on this by either the College or the estate, amounting to perhaps \$2,700, and further administration and other expenses would have increased the total deduction or shrinkage to something like \$6,000. By providing the bequest by Life Insurance, Geneva College received \$2,240.59 more than the original bequest rather than \$6,000 less. Most important, however, the College received this amount in cash within a week of the donor's death.

Meanwhile, although Mr. H. C. Frick's death occurred seven years ago, the munificent bequests provided by his will have not yet been received in full by the institutions to which he left them. In fact, some of the institutions have been somewhat handicapped because the belief that money had been received by them from Mr. Frick's estate was advertised in the press; whereas not only has the money not been paid in full but the shrinkage of the

estate, the amount of taxes, State and Federal, and the various expenses and registration fees, are very considerable, even reducing the amount that the institution may expect to receive. A recent estimate of the amounts that will be received by the various charitable, educational and benevolent institutions named in his will is but 40 per cent. of what was originally expected. The great advantages not only to the donor's estate but to the beneficiary institutions in having bequests provided by Life Insurance, incurring no decrease in the donor's estate, no marketing of securities or delay on account of will litigation, are obvious.

Another striking example of the advantage of using Life Insurance for bequests is the provision of the late Isaac Seder, of Pittsburgh, a very prosperous merchant. He generously provided a large number of bequests to many local institutions of varying religious affiliations by legacies from his estate, but he provided in particular for two institutions in which he was especially interested—\$50,000 for the Montefiore Hospital and \$25,000 for the United Hebrew Charities—through life insurance policies payable directly to these institutions, which policies he had taken out but a year previously. These bequests were received by these two institutions in full and shortly after Mr. Seder's death, subject to no administration expense or taxes and at a saving to Mr. Seder's estate, while the other bequests provided by will to be paid from the estate have not, as yet, been received by the institutions—and it is almost two years since his death.

It is a question, also, whether in these two cases the donors would have been willing or able to provide these sums to be paid out of their estates, affected as the estates would be, of course, by the owner's death. However, by the easy method of paying a comparatively small premium annually the bequest may be purchased on the installment plan and the problem of how the money should be raised out of the estate does not occur.

This case brings out another point: Some years ago an attorney of Western Pennsylvania, a trustee of a local college, bought \$40,000 of Life Insurance payable to that college. A few years later he married a girl considerably younger than he. His death followed not many years afterward and his estate that had been presumed to be a very large one proved to be much smaller than

expected. The widow petitioned the college for the return to her of some of the life insurance money on the ground that she needed it to provide her an income. What was done by the college the writer does not clearly remember, but the point is that in this case the college actually had possession of the cash and was in far better position to decide what was right and fair than if it had been subjected to a contest of will by the widow, with the attendant litigation and delay and public sympathy that would have been aroused in her favor.

It is the practice of some persons in making a subscription to an institution to cover the amount by taking out a life insurance policy. One well-to-do citizen of Pittsburgh made a substantial subscription to a college of which he is a trustee, to be paid over a period of five years. He has taken out a policy in the same amount as his subscription, making it payable to a trust company and providing that, in case of his death, the unpaid subscription shall be taken from the proceeds of this policy. Thereby, the college would get the unpaid balance of his subscription without delay at his death. Further, under this plan, his estate is in no wise diminished by the amount of his subscriptions; if he lives to complete his subscription payments, he will still be in possession of the policy, it will be five years old and he can continue to carry this insurance at a lower rate than he could buy it, or he can discontinue the insurance, as he pleases. With this insurance protection, his estate is continued at par and yet the full payment of the subscription is guaranteed to the college.

These are but a few actual illustrations of how Life Insurance can be conveniently and securely used to provide bequests or payments to worthy charities by interested donors.

President B. H. Kroeze, of Jamestown College, North Dakota, has announced the completion of the campaign for \$300,000 addition to the endowment. The total endowment of Jamestown College is now near \$900,000 and it has practically all been secured by President Kroeze. He gives the interesting information that the first gift to the endowment was a \$5,000 life insurance policy which had just matured and was donated by the college treasurer. Score one more for life insurance as a means of raising college endowments.

REPORT OF THE COMMITTEE ON RELIGIOUS EDUCATION

WILLIAM A. HARPER, *Chairman*

The chairman of the Committee on Religious Education addressed three communications to the Board Secretaries, including the University Secretaries. We wish to record our appreciation of the liberal response of these Board officers to these various communications.

I

The first communication was dated January 27th and was an inquiry to find the relationship of the constituent Boards to the colleges of their respective denominations. This questionnaire revealed that the church Boards of Education are for the most part merely advisory. There were evidences, however, that several of the boards do contemplate steps in the direction of a closer co-ordination of the work of their colleges, particularly as it relates to instruction in religion. The colleges, however, are inclined to feel that the only relationship which the church Boards should have to them is the financial one. They are inclined to make their own budget for current expenses and expansion, to erect their own curricula, and then to call on the church Boards to put their programs over for them. They would especially resent for the most part a survey to discover their place in the denominational educational program, a very different matter from meeting the technical standards of an accrediting agency. A denomination may be over-colleged and so may a community. A scientific survey,—not denominational, local or general pride,—should determine whether or not a particular institution should continue or its program of enlargement be endorsed or underwritten. There is evidently a need of closer co-operation between the colleges and the church Boards of Education. The denominational colleges must take the denomination-wide view of their relationships and of their responsibilities, and it is hardly conceivable how this can be done efficiently except in relationship to the church Board of Education, to which they

should owe not only allegiance but also responsibility. Such Boards should be more than distinguished rooters for ambitious college programs, proposed by the colleges themselves, their trustees or their alumni.

II

The second communication was sent out on April 7th and from it I quote the following paragraphs:

I. In the first place, I am calling your attention to the report on Academic Credit for Religious Subjects printed in the Association of American Colleges *Bulletin*, November, 1926, and requesting that you will take steps to give this report wide publicity throughout your brotherhood. I am basing my request for this wider publicity on paragraph seven, page 189, of *CHRISTIAN EDUCATION* for February, 1926. It is particularly desired that you will undertake to foster more actively the work of the secondary schools in general, particularly of those related to your denomination, not only with reference to the teaching of the Bible, but with reference to all other phases of our work.

II. The Council is to have large participation in the Reynolda Conference, June, 1926. I am asking that you will send to me at once the programs of Religious and Christian Education now being fostered by your Board or denomination. I will need this immediately in order to make the necessary report for the Reynolda Conference (Winston-Salem, N. C.).

III. Whenever you have any significant piece of work or program, will you not report it promptly to me and also to Dr. Robert L. Kelly?

The Secretaries reported that they would give wide publicity to the matter of Academic Credit for Religious Subjects and sent me information useful for the Reynolda Conference.

A word should be said about the Reynolda Conference which has large possibilities of usefulness in the religious development of the country. The Reynolda Conferences are presided over by Dr. D. Clay Lilly, pastor of the Reynolda Presbyterian Church. The first conference was held in the summer of 1924 and the topic considered was "Science and Religion." The second conference was held during the summer of 1925 and had as its theme "The Theological Seminary and Its Curriculum." The third

conference was held June 22-24, 1926, and the theme was "Religious Education in America." The Council of Church Boards of Education was invited to have particular relationship to this session and the invitation was accepted by Dr. Kelly.

There were present in the Reynolda Conference this year Dr. William S. Bovard, President of the Council of Church Boards of Education; Drs. Robert L. Kelly and O. D. Foster, Secretaries of the Council, and two of the denominational Board Secretaries, Drs. Henry H. Sweets and W. A. Harper. Dr. J. M. Culbreth had accepted a place on the program, but was hindered from being present.

At the conference, besides participating in the general discussions, the persons connected with this Council presented the following specific matters: Dr. Henry H. Sweets, "Practices in Religious Education in Other Countries"; Dr. William S. Bovard, "Spiritual Awakening and Enlistment"; Dr. Robert L. Kelly, "The State's Stake in Religious Education"; Dr. O. D. Foster, "Fixing Objectives and Adapting Theories and Programs to Schools and Colleges Other Than Tax-Supported"; W. A. Harper, "Religious Education in America—The Present Situation and Some Suggested Remedies," and "Some Agencies in Religious Education—Their Programs and Objectives."

The Findings of this Third Reynolda Conference are rather suggestive of a program for the future of Religious Education in America. Extracts from it were printed in *CHRISTIAN EDUCATION* of October, 1926, pp. 23-25.

The Council of Church Boards of Education should continue a lively interest in this Reynolda Conference which is supported by the generosity of Mr. J. Edward Johnston as a memorial to his wife for "The Study of Present-Day Problems of Christianity."

The theme for the conference this summer is to be "The Teaching of Morality and Religion in Tax-Supported Schools," a topic that is vital in the thought and program of the Council of Church Boards and to the discussion of which Drs. Kelly and Foster are most able to contribute.

III

The third communication was mailed on November 2 and requested a list of colleges having Departments of Religious Education and also of other institutions in which foundation work is being conducted with instruction in Religious Education; with a particular suggestion that full information in regard to courses in Religious Education be furnished. Also each Secretary was asked to give a personal opinion as to the greatest needs in Religious Education from the standpoint of higher education at this time. Particularly each was asked to state if in his judgment the major in Religious Education as defined in 1921 by the Council should be redefined.

This communication brought reports from eight Boards of Education and courses of study from seventeen colleges. These were esteemed to be insufficient to form the basis of a report to the Council at present; the Committee, therefore, asks that it be allowed additional time to make this study and particularly since Dr. George Albert Coe is shortly to publish a monograph on the "Teaching of Religious Education in Colleges." Dr. Coe is making a very careful study of the subject in his class of eighteen graduate students in Teachers College. When his monograph is printed, with the permission of the Council, the Committee will then be in position to go further with its own study.

CO-OPERATIVE MOVEMENTS

The Committee is also gratified to know that a co-operative movement on the part of the International Council of Religious Education, the Conference of Theological Seminaries, and the Council of Church Boards is taking form to discover how the institutions of higher learning can co-operate in the matter of Leadership Training. We consider this a most wholesome gesture. This Council should insist that Leadership Training in the denominational colleges is a vital function and should not farm it out to the International Council nor to the seminaries, but, while recognizing the fine work that both these agencies are doing in this field, should at the same time make it clear to the colleges of the churches that they too have an inalienable respon-

sibility to train leaders for the church, both in pulpit and in pew. The fact that more than three hundred colleges are now offering courses in Religious Education is encouraging as recognition on their part of the obligation of the denominational college to function in the field of Leadership Training.

The Committee is also gratified to learn that the Federal Council of Churches of Christ in America in its Executive Committee session of December, 1926, decided to make overtures to the International Council of Religious Education and to the Council of Church Boards of Education to discover bases for closer co-operation among these three major agencies working in the general field of Christian education. We are delighted that the spirit of co-operation is thus beginning to take practical form which we hope will eventually issue in the thorough integration of these agencies and their efforts.

President D. J. Cowling, of Carleton College, in summarizing his pamphlet, "An Analysis of the Financial Needs of a College of Liberal Arts for One Thousand Students," at the Thirteenth Annual Meeting of the Association of American Colleges in Chicago, last January, was asked whether he had found any way of getting the amount of money he thought a college should have. The following is one suggestion he offered:

"There is \$80,000,000,000 of insurance in force in America to-day. Do you think it is impossible in the next five years to persuade people to write \$3,000,000,000 of insurance for colleges and universities? I don't. That would solve our problem twenty or twenty-five years from now. That is simply one method of handling it."

REPORT OF COMMITTEE ON LIFE WORK

WILLIAM E. SCHELL, *Chairman*

I—IMPORTANCE OF THE WORK

The church, although a divinely instituted and divinely commissioned organization, cannot function effectively without consecrated and well-trained leaders. It cannot survive without such leaders, much less strengthen its stakes and lengthen its cords till it fills the whole earth.

Ministers of the Gospel, efficient in quality and sufficient in quantity, are the sorest need and greatest asset of the church, the nation, and civilization. Nothing else on the human side will so advance the church and gird her with power as the initiation and working out of such processes as will assure an unbroken line of incoming ministers and missionaries, sincerely committed to their work and thoroughly equipped for it. Upon them we must depend for leadership in marshalling Christian workers for winning additions to our ranks, the organization of new societies, the projection of new parishes, and the erection of Christian temples in beauty and glory to meet the needs of all mankind. The measure of our success in producing these Christian leaders will determine our pace in building up our Christian communions as agencies of the Kingdom of God. Too slowly have we approached a knowledge of this ponderous truth.

And be it understood that we in no sense discount the value of lay leaders. We understand their importance. But the outstanding need, that which is basic and fundamental, is the need of men and women to answer the call of God in sufficient numbers for His holy ministry at home and over seas, and who will make thorough preparation for it.

II—WHAT WE ARE DOING

As per statement of Dr. Willard Dayton Brown, the *Reformed Church in America* through its leaders presents the challenge for life-work recruits in the churches, schools, and colleges. Large numbers are thus secured for the ministry and missionary

service. The results are very satisfactory. In March, 1926, a life-work conference was held in their theological seminary at New Brunswick, New Jersey, attended by more than one hundred carefully selected young men from the eastern section of the church. This and other similar conferences have proved to be of great value. The Michigan area will hold a Life-Work Conference soon.

Dr. J. S. Noffsinger states for the *Church of the Brethren*:

We have an abundant supply of available candidates for all our mission fields abroad. We also have a larger number of ministers available than we have pulpits. The quality of our ministerial supply, however, is not as high as we would like to see it. All the work that is being done by the church along this line is that which is done by the Young Peoples' Department of our General Sunday School Board.

Regional summer conferences are held for the young people each year at which the various activities of the church are stressed and opportunity for full-time service therein is presented both in lecture and conference form. Four permanent camp grounds are maintained in different sections of the country where these conferences are held.

Dr. W. O. Mendenhall gives information for the *Friends* to the effect that the American Friends' Board of Foreign Missions has a department of recruiting for missionary service. Aside from this there is no regular organization for recruiting. Till the last generation the Friends did not have a paid ministry and pastors are not yet universal in this denomination. Ministers, however, at the call of God, are coming forth from time to time for service in the church.

In the *Christian Church*, as per information from Dr. W. A. Harper, the Board of Christian Education and Board of Evangelism co-operate in securing recruits for the ministry. Easter Sunday has been set aside for 1927 as Life-Work Recruit Sunday throughout the denomination. The colleges of the church have eighty-one ministerial students enrolled as follows: Palmer,

five; Defiance, eighteen; Bethlehem, seven; Franklinton, sixteen; Kirton Hall, fifteen; Elon, twenty-eight, and Starky Seminary, two.

Dr. Frank W. Stephenson, of the *Methodist Protestant Church*, informs us that they continue the observance of "Men for the Ministry" Sunday on the second Sunday in December. Good results accrue from the observance of this day. The Board of Young People's Work carries on a program of seeking life-work recruits at the summer conferences. Last year there were forty-three new decisions for the ministry in these conferences. Of course many of those in attendance had previously enrolled for full-time service in the church. The denominational papers, addresses at conferences, and letters to pastors and interested friends are the means used in promoting this work.

The United Lutheran Church reports through Dr. Charles S. Bauslin that the work of the Board of Education in this field is co-ordinated with The Luther League in order to make a more comprehensive challenge for life-service. The Day of Prayer for Colleges and Universities is widely observed, with strong emphasis on the appeal for recruits for the ministry. An official Service Shield has been adopted. The bronze shield is an unusual product in conception and execution. The idea is original with the United Lutheran Board of Education. It is proving to be a helpful factor in recruiting for ministerial and missionary service.

For the *Seventh Day Baptist Education Society*, Mrs. Dora K. Degen reports that a committee is at work and soon more definite plans will be in operation in this department of church activity. "Teen-age" conferences are held. Students for the ministry in this denomination are at Yale, Auburn, Chicago, Birmingham, and Alfred University.

Words from Dr. C. P. Proudfit, Chairman of the Committee on Recruiting and Training of the *United Presbyterian Church*, in the annual report, are as follows:

The call for Christian ministers, missionaries and educators has been sounded in each of our colleges. There has been a most gratifying response to the appeal. While giving absolute pre-eminence to the claim of an ordained ministry upon youth, the department has not been oblivious to the need of drafting men for spiritual leadership even apart from holy orders.

Bearing these diversified claims well in mind, our campaign has been carried into the High Schools far and wide. The shelves of these libraries have literally yards of books upon them dealing with vocational choice which automatically rule out the ministry. A campaign has been waged to offset this premature vocational decision through platform work, interviews and booklets.

We question whether there has been a time in recent years when youth and young men have shown a kindlier spirit to the approach of our recruiting agents than at present.

For the first time in religious journalism the department projected a special "Life Enlistment Number" of *The United Presbyterian* dealing with the call of the ministry and spiritual leadership.

The Board of Education of the *Presbyterian Church in the United States*, Dr. Henry H. Sweets, General Secretary, has three Life-Work Secretaries: Miss Charlotte Jackson, Mrs. Hazen Smith and Miss Esther McRuer. They devote their time to visiting schools, colleges and universities, speaking to students and organizations of the churches, and holding conferences on life work. Splendid results are being achieved. Many excellent tracts on this question have been published and circulated by this Board. Letters and tracts this very week are going to more than 10,000 carefully selected young people.

The Board of Education of the Church of the *United Brethren in Christ* has been stressing the importance of men and women for the ministry and missionary service for a number of years and especially since 1913, with the purpose of enlisting and training adequate numbers. The Christian Endeavor Board works in fullest harmony. In the young people's annual convention the life-work challenge is presented. More than 2,500 are registered for life service. Out of this number 310 were studying in United

Brethren schools the last year and 157 of them actually held license as United Brethren ministers. A life-work committee, of which Wm. E. Schell, General Secretary of the Board, is chairman, is leading in this work. Team visits are made to the church schools. A pledge is used for the commitment of candidates, names are listed and follow-up work is done by means of tracts and personal letters. Special effort is made to enlist the co-operation of pastors throughout the denomination. "Education Day," to be observed in all the churches once a year, is a requirement of the General Conference. The date this year is the second Sunday in February. On this day in most parishes the life-work appeal is made.

The latest annual report of the Board of Education of the *Disciples of Christ*, Dr. H. O. Pritchard, General Secretary, contains the following paragraph on vocational guidance:

No question before the church today is more vital than this one. It not only has to do with recruiting for Christian service, but likewise has as its objective the placing of every child of the church in a position where natural talents and training will count for the most. It pierces to the very heart of the program of the church throughout the world. What the church is to become will depend both on leadership and laity. With consecration, both in the pulpit and pew, the church will be irresistible. This is one of the great unsolved problems of our day.

This Board has a Commission on Vocational Guidance, which recently recommended that there be two separate committees, one on vocational guidance and one on ministerial training; that a vocational guidance week be observed in all the colleges; that steps be taken to prepare suitable literature; that an investigation be made of the training and supply of preachers; that a mailing list of young people be built up to whom literature is to be sent regularly. The Commission also commends the book *Securing Christian Leaders for Tomorrow*.

The Interboard Council for Recruiting organized in 1925 by the *Presbyterian Church in the United States of America*, Dr. L. B. Hillis, General Director, is working through representatives

in Christian Association summer conferences and in the Young People's gatherings of the church. Thirty-two conferences of the latter type were held the last year, in which Life-Work-Choice courses were conducted by regularly appointed teachers. The reactions of students to these courses have proved their great value. College and university visitation and personal interviews are carried on extensively. "Vocation Day" is observed throughout the church. The Publication Department is giving gigantic emphasis to Life-Work. The Young People's *Student's Quarterly*, containing the Sunday school lessons, keeps this matter at the front of the stage.

The Minutes of the General Assembly show that from 1900 to 1918 ordinations exceeded deaths by an average of sixty-seven each year. For 1919 to 1925 deaths exceeded ordinations by an average of five each year.

In the *Methodist Episcopal Church, South*, this work is largely in the hands of a Bureau of Life Service. Dr. Stonewall Anderson, General Secretary, says:

This Bureau is made up of representatives from the Board of Missions, the Sunday School Board, the Epworth League Board, and the Board of Education. During the last quadrennium the four Boards mentioned experimented to a considerable extent in a co-operative effort in the field of Life Service. As a result of this, the General Conference last May authorized these four Boards to organize a Bureau of Life Service, functioning through a Life Service Secretary. The work of the Bureau is not only recruiting, but also the cultivation of candidates. It is intended to cover the whole field from the high-school age up through the college and university period. When candidates have become settled as to what form of Christian work they expect to do, candidates for the ministry are turned over to the Board of Education; for missions, to the Board of Missions; for religious education, to the Sunday School Board.

Let us add the further facts, that Dr. D. L. Munnpower is Acting Secretary of the Life Service Bureau; that there is a Life Service Superintendent in each of the thirty-eight conferences of the denomination; that more than 4,200 names are enrolled,

about 55 per cent. of them being candidates for ministerial and missionary service; and that Life Service bands are organized in schools and local churches.

The *Methodist Episcopal Church* for the years 1920-1924 had a Life Service Commission. This was probably the first attempt of any denomination to create a unified system of recruiting, guidance and selection of candidates for full-time service in the church. It became a central clearing house for the church in the matter of its future leadership. A careful study of the needs was made and of the prospective supply. Agencies were so co-ordinated as to make possible a unified approach to the various sources for recruits. Since 1924, the work has been carried forward by a Life-Work Committee. It works through pastors, Sunday schools, Epworth League institutes, secondary schools, colleges and universities in presenting the claims of the church upon young men and young women for life service. Careful and systematic processes of cultivation of prospective candidates are carried on. More than 1,500 new workers are needed every year. There is much concern about the quality of candidates as well as the number. The total gains in the number of ministers from 1911 to 1924 were 3,742, the losses were 4,473—a net loss of 731 in that period. Of those admitted to the ministry in 1925, 23 per cent. had completed college and seminary, 41 per cent. had completed college, 75 per cent. had completed high school. Miss Margaret Bennett has worked efficiently as Research Secretary in this field.

Dr. William S. Bovard, General Secretary of the Board of Education of the *Methodist Episcopal Church* and the honored president of this Council, commends Dr. Cavert's book, recently from the press, *Securing Christian Leaders for Tomorrow*, saying that it represents "a very fine study of the whole situation."

As per information from Dr. John W. Wood, the *Protestant Episcopal Church* in the United States of America is pushing steadily its plans for recruiting, with a good degree of success. Plans for China are somewhat disturbed by reason of conditions in that country. There are some vacancies in the staff of re-

ligious workers in China and Japan. More teachers and nurses and doctors are needed. Also some workers are needed for Hawaii, Alaska, Philippine Islands, Brazil and the West Indies.

The *Evangelical Church*, as per information from Dr. E. E. Rall, reports no specific undertakings for the year, not because the work is not considered important, but because the means and leadership are not at hand.

For the *Northern Baptist Convention* splendid work in this field is being done by the Life Service League of the Baptist Young People's Union. The Life-Work challenge is presented in schools, assemblies, conventions, and local churches. Follow-up work is done by means of correspondence, leaflets, study courses, and directions as to preparation for their work.

Dr. Harry T. Stock says:

As to the recruiting emphasis among *Congregationalists*, our general viewpoint is that an outstanding need of the church is devoted and trained leadership, both professional and lay. The development of an adequate supply of such leaders therefore becomes a major interest in the educational program of the church. What we have done is wholly inadequate, but it includes the following:

Inclusion in the graded lesson series, and special emphasis through elective courses—using especially materials published by the Westminster and Abingdon Presses. Inclusion in our Christian Life topics for young people's societies. A series of articles on vocations in our young people's paper. Emphasis, in a quiet way, at summer conferences. Interviews at colleges and universities. Special Sundays arranged by one of our theological seminaries, and other efforts carried on by other seminaries. Publication, during 1927, of two special bulletins on the ministry and allied callings, to be made available to a selected list of young people.

III—FEATURES WORTHY OF EMPHASIS

Things that some of the denominations are doing which we believe are worthy of emphasis, and which all might be interested to consider and possibly use to advantage, are as follows:

Life-Work Conferences. Several of the denominations are holding them.

Life-Work Recruiting Sunday, as observed by the Christian Church.

Men-for-the-Ministry Sunday. The Methodist Protestants have given us this idea.

The Life Service Shield, which the United Lutheran Church has devised and is using with good effect.

A Life Enlistment Number of the church paper, after the plan of the United Presbyterians.

A force of Life Work Secretaries to do intensive work, such as has the Presbyterian Church in the United States.

Vocational Guidance Week in the colleges, which is in plans of the Disciples of Christ.

Vocation Day observed throughout the denomination and **Life-Work-Choice** courses of study in summer conferences, which are now made effective by the Presbyterian Church in the United States of America.

Life-Work Superintendents in annual conferences such as has the Methodist Episcopal Church, South.

A thoroughgoing survey similar to the one made by the Methodist Episcopal Church.

Life-Work material in graded lesson series such as is being used by the Congregationalists and others.

Special efforts to lay obligations for this work upon the pastors, as the United Brethren and some others are doing.

IV—PRESENT PROBLEMS

There are two outstanding questions, which might be the basis for further discussion :

What are our difficulties in this field?

What more can we do?

REPORT OF THE COMMITTEE ON EDUCATIONAL SURVEYS

FREDERICK E. STOCKWELL, *Chairman*

There are some three general fields into which our survey of surveys takes us.

I. COLLEGE ACTIVITIES

There is the survey that is strictly limited in its sphere and concerns itself primarily, if not solely, with one particular phase of college life. Such a survey is that of the athletic situation in colleges now being conducted by the Carnegie Foundation. This is being done, as you know, by personal visitation on the part of representatives of the Foundation and is covering scores of institutions scattered over the country and is to require some two years for completion. Extended personal interviews with presidents, deans, athletic coaches, trustees, faculty, students and townspeople provide an opportunity for the gathering of much information. This survey will follow up many lines bearing upon the athletic situation in our colleges and lines that have as yet not been investigated.

The Presbyterian U. S. A. Board of Christian Education is seeking information by means of a questionnaire and also by personal visitation to some institutions concerning the athletic situation in her two score and more colleges. This information is sought by action of the Board which seeks for a knowledge of the facts in the athletic realm.

II. THEOLOGICAL EDUCATION

Then there are surveys theological in operation at the present time; some pertaining to only a single institution and others involving an investigation and discussion of the whole subject of theological education in the denomination.

The United Lutheran Program

The United Lutheran Church, pursuant to an action of their Chicago Convention in 1924, established a Commission on Theo-

logical Education and made a complete study of the whole theological situation in their denomination through two sub-committees; one seeking information "on the present status of theological education in the United Lutheran Church," and the other "on the aims, purposes and methods of theological education." The final reports of these two sub-committees have been printed and they present a clear-cut and frank statement of the facts of the situation as revealed by careful study and investigation. In this report it is declared that

the purpose of theological education is seen to be three-fold—the preparation of pastors, of scholars, and of practical specialists. These three purposes overlap at many points. The Church's practical men need a scholarly training that will enable them at least to assimilate the results of scholarship; on the other hand, the scholar needs, for his highest usefulness, an intimate knowledge of the practical work of the ministry. But although these purposes overlap, they do not coincide. To meet the needs of the Church the seminaries must continually be increasing the variety of their courses and the numerical strength of their teaching force." . . .

It is not enough that students shall merely be exposed to a succession of "courses," though the procedure is too common in schools of all kinds. It is too frequently assumed that the completion of a certain number of "semester hours," or other units of quantity, constitutes an education. Thus it happens continually that students are graduated from educational institutions with a heterogeneous assortment of fragments of knowledge, which possess no unity and have never been truly assimilated. Indeed, this lack of unity is sometimes regarded as the mark of a "liberal" as distinct from a "technical" education. . . .

No other subject in practical theology is today receiving so large a part of the attention of the Church as Christian education. The most important new developments in congregational life during the last decade have been in the expansion of this work. This is true of all denominations.

In all of this work the pastors, as a rule, must be the congregations' guides. It is only the exceptional congregation that can afford to have a director of religious education. For this reason our seminaries must provide adequate instruction in both theory and practice. It should include the following courses:

Theory of Christian Education.

Organization of Christian Education (with special reference to the establishment and maintenance of educational agencies).

Curricula of Christian Education (with reference to the subjects which it should include, and the order in which they should be studied).

Catechization.

Finally, says the report:

Among the most important questions connected with the future of theological education is that of the organization and location of seminaries. With reference to this question, your commission offers the following resolutions:

1. That it be the sense of the convention that no synod or group of synods should hereafter organize or locate a theological seminary without first securing the consent of the United Lutheran Church.
2. That seminaries located in contiguous territory be urged to consider whether the needs of the Church may not be best served by consolidation or by such affiliation as may unify and correlate their work.

III. THE LIBERAL COLLEGE

The third field is by far the largest and the most prolific of results, namely, the field strictly collegiate. In this field the surveys vary from those that are denomination-wide in their extent to those of a single college, which, on its own initiative, seeks to define and realize its purpose.

Program of the Disciples of Christ

The Board of Education of the Disciples of Christ is making an extended survey of the whole educational situation in their church. The General Secretary of their Board states:

We are having a survey made of each of the Disciples colleges together with a survey of the Board itself. Up to date we have had some eighteen of these surveys completed. Each survey comprises about 300 pages of typewritten material. The purpose of the survey is to enable each institution to discover its weaknesses educationally, financially and spiritually, and to remedy the same. The purpose of the sur-

vey as a whole is to work out some kind of system of education for our people, and, furthermore, to set before our people our total educational needs. Needless to say, we are pioneering in this field.

In the Eleventh Annual Report of the Board of Education of the Disciples of Christ the following recommendations in reference to surveys are made:

We recommend that, as soon as the surveys of the individual institutions are completed, Dr. Reeves be asked to make such a comprehensive survey of higher education among the Disciples, looking toward the projection of an adequate and balanced program worthy of our Brotherhood.

We recommend that Dr. Reeves be asked to make a survey of the Board of Education itself as soon as practicable, and to make recommendations with a view to the planning of a more adequate program, the perfecting of the organization and the effecting of every possible economy in operation.

We recommend that the Department of Endowments be authorized to secure designated gifts to meet the cost of these surveys and of their publication.

These surveys when completed will prove an unusual and most helpful contribution to the cause of higher education, and especially of Christian education, here in America.

The United Presbyterian Survey

The United Presbyterian Church has been engaged in making an extended survey of its own five colleges with a view to discovering their needs and securing greater efficiency and more extended resources for them. As a result of these surveys much information has been gathered and the financial burden has been relieved in several quarters.

In a leaflet issued by the Board of Education of the United Presbyterian Church, entitled "Some Facts from the Educational Survey," the following statement occurs:

If the churches of the Presbyterian system do not today have the dominance in the educational world that is their due, it is not because those of that faith have not had a genius for education. It is rather because they did not at

an early date evolve a comprehensive educational policy, adequately financed, for the establishment of a group of educational institutions strategically placed, where her men with a genius for education would have found opportunity for expressing themselves to the maximum. This genius together with much of her wealth has been dissipated in founding and promoting institutions that today are state or secular or more or less independent.

This leaflet further states that the master problem of the United Presbyterian Church "is to so coordinate the whole church with the several institutions that educate her youth as that she may obtain the largest possible number of physically fit, intellectually trained, morally developed and spiritually endowed men and women to do her work at home and abroad."

Information Sought by the Presbyterian Church U. S.

The circle or area to be covered by a collegiate survey reduces itself to the extent of a synod in some cases. A typical illustration of this type of survey is to be found within the Synod of Kentucky in the Presbyterian Church U. S. In prominent Kentucky papers of October 14th there is a long account of the circumstances that led to the setting up of such a survey. The account says:

A debate of extraordinary importance, dignified but intense throughout, and full of "war" possibilities, relating to the "affairs and condition of institutions," with a special emphasis upon the accentuation of football, engaged the attention of the Synod of the Presbyterian Church U. S.

After much debate, suggestions and substitute motions offered by various delegates, clergymen and laymen, the following resolution was adopted by a decisive vote:

That the committee on schools and colleges be and is hereby authorized and requested by Synod to make such investigation of the affairs and conditions of the educational institutions under the control of Synod as may seem to the committee vital and profitable for its own information and that of Synod.

This resolution evidently calls for a survey of all the educational institutions with which the Synod of Kentucky of the Presbyterian Church U. S. cooperates.

Individual College Studies

Davidson College of North Carolina has recently had a most extensive survey made by the able Secretary of our Council of Church Boards of Education. This survey was published in **CHRISTIAN EDUCATION** and has been read by all of us with extreme interest and profit.

Another college, namely Occidental, is seeking to have a survey made of its own local problems and conditions and has also invited our Secretary of the Council to come and render this service to them. The problem that confronts Occidental College at Los Angeles, California, is unique in that it involves a re-organization of the institution and the development of two institutions out of one.

Occidental has been given a piece of property in Los Angeles under conditions approved of by the Board. They are that we should expand into two inter-related residential colleges, one for men on the campus to be developed on this new property and one for women on our present site. The remainder of the acreage (800 acres) is to be sold and the money secured established in a general endowment fund for the service of both colleges. We are in other words face to face with a very great opportunity and we want to be sure that we are thoroughly familiar with all matters concerning educational methods, organization, building plans, social organization, etc., etc., available.

Other boards and institutions are making plans for extended surveys. There is an increasing desire on the part of the educational organizations of our various denominations, both boards and colleges alike, to become acquainted with all the facts involved in their several fields.

CONCLUSIONS

From this brief survey of recent surveys two conclusions at least should be drawn:

First, that no longer are the educational leaders, whether in circles great or small, content with the report "business as usual." There is an increasing insistence for development and increasing efficiency.

In the second place, there seems to be an almost universal acceptance of the fundamental principle in modern scientific education that a knowledge of the facts is an absolute essential, be its cost what it may or the truth what it will. Maintenance of tradition because it is tradition is no longer the accepted educational method. Frank discovery of the facts, fearless consideration thereof, and bold reconstruction, in order that there may be broader and freer use of the larger truths—these are certainly the *watch-words* of the hour. Therefore let the good work of the survey continue.

TAKE STUDENTS INTO PARTNERSHIP*

ANNA D. LESTER
UNIVERSITY OF CHICAGO

In talking to this august group of Church Board members, I am put at ease by Dr. Kelly's remark that "we are all students together." This being true, we can confer jointly and frankly in making our way to this great goal of "higher education."

Since we are desiring to have a true partnership between Church Boards and college students, I think of certain requirements that must be met. In every partnership, the partners must know one another. Too few students understand the existence of Church Boards. The students must know what Church Boards of Education are, and what their purposes are. On the other hand the Church Boards must know the students. I was gratified to read in the 1926 report of one of the Church Boards an expression of faith in students and a plea that all should trust them. True, young people today are perplexed, are confused, are doubting. But at the same time, they are courageous and hopeful, and are longing for help in solving this conundrum of life.

* An address at the Student Session of the Annual Meeting of the Council, January 10, 1927.

A second important requisite for this partnership is a new conception of the relationship between Church Boards and students. The Church Board should not be a group of men and women apart doing for the students, but a group of experienced Christian men and women working with the students. The relationship must be reciprocal, the Boards giving and receiving aid, and the students receiving and giving aid. I am imagining an arrangement which I would like to have exist. The Church Boards, or better still a council of Church Boards, would be in the center, and radiating from it would be the various young peoples' societies on the campus throughout the United States. The avenues between the council and societies would be two-way thoroughfares through which communications passed easily.

Among the best messengers are the secretaries. Students need and want to talk with people who will share their experiences with them and help them to see their own way out. Through the visits of the student secretaries the Church Boards and students can keep together in working out the same purpose.

The secretary has three avenues of approach on a campus, each of which must be used. The first is talking to the Young Peoples' Society. The second is meeting with the program committee of the society. In this way the programs can be enriched by help from the Church Boards and the secretary can understand the student problems. The Church Boards can do much in guiding the programs when they realize the students' viewpoint. The final avenue into the hearts of students, is, of course, the personal talks with students. Here is the great need for more students' secretaries. It is easily seen that the better acquainted the secretaries are with the students, the more profitable are these conferences. If there were more secretaries, each could give more time to a campus, thus making more genuine acquaintances and friends.

As the cooperation between denominations increases, the work of secretaries will be more equally distributed and the achievements will be necessarily greater. The actual example of the work of the Union Church in East Lansing, Michigan, at Michigan State College, proves the increased advantages in denominations combining their efforts in student work.

Fortunate is the society that has a representative of the Church Board with them all the time. The student pastor is a student secretary concentrated on one campus. It is especially necessary that the student secretary or pastor understand the student attitude and work with the students in executing the plans which they have worked out together.

It is an advantage, I believe, for the students to have a responsibility in the appointment of their student secretary or pastor. After he has been on the campus long enough—a year or two—to see some results of his work, he should be elected by the students each succeeding year. The students have an attitude of cooperation with someone whom they have had a share in choosing. It is also more fair to him that the students be allowed to give an expression of approval or disapproval.

I know of a situation where the secretary was especially competent and equipped for the position which she held on a campus. But the students felt that she had been forced upon them. Consequently they hindered rather than aided her. She became aware of their attitude and resigned, thus giving them a chance to accept or refuse her resignation. They acted immediately under the influence of their artificial feelings and accepted her resignation. But in cooler reflection the students realized her worth and on their own initiative asked her to rescind it and return to them. Since then both students and secretary have made a greater effort to serve and the accomplishments have been increased.

An important responsibility which students as partners should assume is that of the finances. It is a well known truism that "where one's money is, there is one's interest." The fact that students are satisfied to put a nickel in the offering is a habit, not a clearly thought-out act. It is necessary for students to realize that they are receiving value in excess of what they are giving. By enlisting their interest, students will give money according to their ability.

However, even though we had the perfect organization of cooperation between Church Boards and students, we would still need the most important requisite, which is spiritual communion. It is not so much meetings and talks that make a partnership,

as it is friendship. The members of the Church Boards are people and the students are people. The two groups need to get together as people among whom are the opportunities of friendship. In this great enterprise of Christian living we need to develop our innermost selves. "Not by might nor by power but by my spirit" will we attain our goal.

AMONG THE THEOLOGICAL SEMINARIES

GARDINER M. DAY

The most significant event in the theological world recently was the National Theological Conference held in Milwaukee prior to the National Student Conference in December. More detailed accounts of this conference have appeared in other columns of *CHRISTIAN EDUCATION*. We need only say here that the moving spirits of the Theological Conference were the Rev. G. A. Studert-Kennedy, of England, and the Rev. Henry Sloane Coffin, of the Union Theological Seminary in New York City. The general theme was, "How we can make the ministry more effective to-day, and what are the great spiritual needs of the minister's life." The conference was valuable because without stressing the necessity of unity it actually brought together men of many different denominations in such a way that they felt themselves living in harmony and not having to talk about it.

An institution in the Middle West which has grown with great rapidity is the Bible College at the University of Missouri, Columbia, Mo. It is not a theological seminary, but one of the growing number of schools of religion connected with tax-supported institutions. Commencing with fifty-one students in 1904, there has been a steady increase until this year the enrollment is in the neighborhood of six hundred students. At the same time there has been a distinct increase in the scholarship in the Bible College so that fourteen hours of work in it may be credited toward the degree of B.A. or B.S.

The Bible College is also the recognized cooperative agency of religion in the city of Columbia. Along with the Ministerial

Alliance, the Bible College through the Student's Religious Council, an interdenominational cooperative organization embracing ten religious groups containing both Jews and Catholics, forms a clearing-house for religious work in the city and the university. On the board of control of the Students' Religious Council are members of the Bible College faculty, the president and two faculty members of the university, the ministers of the city, all paid student religious workers, and the student president of each religious organization, making a total of thirty-two.

The Students' Religious Council carries on the following work: the encouraging of people to enroll in Bible College courses; the promotion of several union all-university meetings each year which are led by prominent religious leaders; welcoming of new students in the fall; a large social service program; the organization of a religious retreat before the opening of college; publication of a religious annual; and numerous group meetings of a social and religious nature of all kinds. The result has been that a fine spirit of comradeship and brotherhood has grown up among the members of divergent denominational affiliations, and more than fifty per cent. of the students in the university at least attend some Sunday school or church service. The general trend of thought in the Bible College is embodied in the following statement of Mr. Harry B. Price, executive secretary of the Students' Religious Council:

Upon specific problems, however, I would say that the following perhaps represents the prevailing tenor of thought among students and faculty in the Bible College. War is an international sin and every effort should be made to make its recurrence less and less probable or possible; no effort should be spared which can make for friendly attitudes between different races; one of the greatest tasks of the church to-day is to make better understood and appreciated the need for and value of Jesus' idealism in industrial relations both between individuals, and between individuals and institutions, and between institutions; racial prejudice is unjustifiable, and every means for its removal should be used, especially education, but the steps taken toward this end must be rational and with a thorough knowledge of the conditions to be dealt with; church cooperation should be advanced at

every opportunity, the emphasis being placed less and less upon doctrinal hair-splitting and more and more upon positive programs of living and working together. I think that I may no more accurately characterize briefly the thinking of the students of the Bible College and more especially of the faculty than by saying that Dr. Fosdick is here considered to be the outstanding religious thinker and leader of our day.

One of the most interesting pieces of work that has been carried on under the auspices of the Students' Religious Council at Columbia has been a special program for Saturday afternoon meetings in the chapel of the state penitentiary located thirty miles away. The meetings of the Missouri Welfare League were put into the hands of the Students' Religious Council and attendance was entirely voluntary. The attendance grew rapidly until the most recent meetings have had more than 2,000 men present. Varied entertainment is given each week, the central feature of which is a short talk.

The following is an excerpt from a letter received from Mr. R. J. Striffler, of the Oberlin Theological School, which is of interest:

We pride ourselves especially upon our cosmopolitan student body which, we think, makes very largely for international and inter-racial good will. Our group includes six negroes and twelve Japanese. Of the Japanese, one is a Buddhist priest and former secretary of the Young Men's Buddhist Association, who is doing much toward giving us an appreciation of Buddhism and is gathering from living among us his impressions of Christianity.

In the second semester we shall have on our faculty Dr. Adolph Deissmann, of the University of Berlin, who will deliver the Haskell Lectures on "The Hellenization of Christianity," a special series of lectures on his recent excavations at Ephesus, and offer two courses: "An Introduction to the World of Paul" and "The Epistle to the Philippians."

Anyone who is interested in movements in the theological world would do well to read the admirable address entitled, "Theological Students and the Christian Association Movement," by David R. Porter, which has just been published in pamphlet form by the Association Press. As Mr. Porter says, "the irre-

sistible tides of life and faith that are carrying theological students of different branches of the church into a common spiritual fellowship are not the result of mere chance inclination." Mr. Porter shows how the inter-seminary movement has grown up through the work of the Young Men's Christian Association in colleges and universities of the country; and in concluding he summarizes what he has to say about the opportunity for a closer fellowship and the obligation on the theological seminaries to take some initiative in that direction, by setting the aim of the present inter-seminary movement as follows:

To link the theological colleges together so that what is best in the life and traditions of each may be shared by all the rest, and more especially through the development of inter-seminary fellowship to work together for cultivation of the missionary spirit, the Christian interpretation of social duty, the strengthening of the devotional life, the fuller understanding of the Christian truth and the promotion of the spirit of unity; and secondly, and finally, to enable theological students to take their share in the world-wide student movement, receiving its inspiration and making their own special contribution to it.

A Conference on Financial and Fiduciary Matters will be held in Atlantic City, New Jersey, in the Hotel Chalfonte, March 22-24, 1927. This is under the auspices of the Committee on Financial and Fiduciary Matters of the Federal Council of the Churches of Christ in America.

A former Conference, held February 16-18, 1925, awakened much interest and many requests for a repetition have been given.

The program of the Conference will be distributed soon. Copies of this program may be had on request by addressing the Committee on Financial and Fiduciary Matters, 105 East 22d Street, New York City.

RELIGIOUS WORK IN UNIVERSITIES

HERBERT E. EVANS

Briarcliff Conference

The Conference of Church Workers in Universities for the Eastern States met at Briarcliff Lodge, January 26 and 27, 1927. A full report of this conference will be published next month. Three important papers by Hugh Moran, Cornell University, John Hanna, Columbia University, and Charles Anderson, University of Pennsylvania, will be printed.

The University Worker's Home

In response to our request a number of interesting papers on the use of the home in student work have been received. The April issue of **CHRISTIAN EDUCATION**, which will be largely devoted to the work in university centers, will present the ideas of many persons who have written concerning this very practical subject.

War and Thinking

So much time is devoted by students to discussion of these two subjects that we feel justified in giving space usually filled by this department to the book reviews.

At a service in commemoration of the teachers in Columbia University who had died during the year, Dr. James T. Shotwell interpreted the work of all such men—whether geologist, architect, teacher of surgery or medicine—as itself religious not figuratively but intrinsically. Any form of religion which tends to deny the spiritual quality in the best achievement of the best minds, when moving along the verges of the known and peering into the mystery about, is "by its very nature destined to be passed by and discarded as the quest proceeds."

THE WORKER'S BOOKSHELF

Man is War, by John Carter, Bobbs Merrill, 1926, \$3.50.

Here is a book on international affairs based on "ten years of youth in a dozen different countries and a score of cities." This means vitally interesting reading. For the years 1915-1925 were epoch-making and the author was not only keenly curious but given remarkable opportunities in diplomatic and newspaper work here and abroad. He gives us a cross section of the world as it is. Obviously it is not a perfect picture but the good far outbalances the errors.

Mr. Carter has done more to offset our unfortunate American attitude of "richer than thou" than all the protests in existence, for he reveals America, "the giant with the brains of a baby," against this world background. He fairly deluges us with a mass of interpretations of current history. It is a book to be read rapidly, but it is of advantage to read it.

We find ridicule of various sentimental attempts to forget war but a clear survey of attempts to organize affairs on an international basis from the Grand Design of Henry IV to the League of Nations—and a definite characterization of the present as "super-national." We are shown the places of stress and strain—breeding spots of future wars—eastern Europe, the eastern Mediterranean and the Far East (with Mexico as "a bad minor precipitate"). And here and there amid all this concrete material is a word about man in his drive for "self-preservation, self-perpetuation and self-aggrandizement." We are reminded of his biological nature—a fighting animal—in his business and in his religion as well as in public affairs. The climax is, "The world will find peace when man is extinct. For man is war." But the pressure of Mr. Carter's book is for reality and not for hopelessness. He dares to call things by their real names. It is an antidote to our mawkish sentimentality and our provincialism. He says:

At present Atlantic civilization happens to be summed up in the world position of its two chief exponents: the British Empire and the United States of America. In these political groups, the Protestant individualistic ideal has produced a distinctive economic form, conveniently expressed in

the single phrase, industrial capitalism . . . Palatable or distasteful, transient or permanent, Anglo-Saxon civilization is preeminently the type of civilization with which the Atlantics are conquering the world.

It is more than interesting—it is most helpful to have a trained young American tell us honestly what he has heard and seen in Washington, London and Rome.

Carter's interpretations should be checked by more closely woven texts such as Tanney's "Religion and Capitalism," and Moon's "Imperialism."

Excellent maps to illustrate his conclusions.

Carter is a challenge to us. Away with the sham-face facts!
—H. B. Howe.

Thinking about Thinking, by Cassius J. Keyser, Ph.D., LL.D. New York, E. P. Dutton and Co., 1926, \$1.00.

Anyone familiar with the previous writings of Dr. Keyser, for many years professor of mathematics at Columbia University, expects in picking up a new volume by this Nestor among men of letters to find something fresh and original. In *Thinking about Thinking*, such a one will not be disappointed.

The author's main thesis is that the principles applied by Euclid to geometrical reasoning, though sterile for 2000 years, have in recent centuries been applied to other fields of learning, and may with equal cogency and effectiveness be used in all areas of human thought. Of Euclid's work he says, "When it was produced, it was so incomparably superior to any other product of human thinking that men were dazzled by it, blinded by its very brilliance, so much so that, though they admired it and in a sense understood it, they failed to perceive that its chief significance was, not geometric, but methodological; did not perceive that, though the matter of the *elements* was special, the method was not but was perfectly general, equally applicable to all kinds of scientific matter." Professor Keyser then proceeds to show what will probably surprise many of those who have toiled over Euclid's propositions, and bring chagrin to not a few—that the proofs there set forth are only relatively true, relatively that is to the presuppositions laid down, and that in other systems of mathematics more recently developed they are distinctly untrue.

The moral is, "Let us beware of our presuppositions, lest they turn again and rend us."

The writer then develops his thesis of what he calls "autonomous thinking," giving some account of its rapid development in recent scientific studies, and showing how it may be used not only by trained specialists, but by people—just folks—in all walks of life. He notes particularly the need of the application of its principles to ethics, theology, and religion.

Those of us who bemoan the aridity of much of our so-called "education" might well wish to see this little book in the hands of every student—or better still, its principles bred into his mental make-up. All of us would find our reading much clarified if our makers of books would even approximate to the methods of thought which it indicates. Any reader who may wish to pursue the subject further will find a good deal of the same material treated more exhaustively in Professor Keyser's *Mathematical Philosophy* (New York, E. P. Dutton and Co., 3rd edition, 1925). But that is a book for specialists and is beyond the horizon of the average college student. *Thinking about Thinking* gives rather a simple, popular treatment, very readable, and easily within the reach of any student. It avoids the ruts of traditional logic, and gives hints and suggestions which should assist any seeker after truth to find the Way.—*Hugh Moran.*

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